



T
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T
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The Fruite

of Redempcion: very pro-

fitable and moche necessary for

every Christen man.

Wt. Ireland Jun.



*By the anker of London wall
wretched Synon.*





Lorde my god I

desyre to laude the: for I
knowe my selfe to be made
to laud the: ope my mouth
i thy laud: that I may sing
ioy to thy name. Stere my
herre in the: put away eue

ry tedious thyng/ in foude grace/ kende
loue/ take awaye wyckednes of thy ser-
uaute / clēse me frō all vncleines of body
& soule: that I may be fōside worthy bñ
to the honour of thy name/ & thereto ope
my lippes. But the dygnite of thy depe
maieste who may praysc worthelepe/ be-
holde all the vertues of heuens/ & cuery
angelike potestate sufficeth nat to laude
eddingly the magnitūde of thy highnes.
Holde moche lesse a frayle man/ fylld &
wormes meate: sayleth in thy condyng
laude. And so doth also cuery creature/
cuery orison/ cuery tonge/ and sermone-
nacion / what nowe therfore. I shall
cease fro laude / for I can nat worthely
laude the: or els therfore I shall cease
and holde me styll/ for I knowe my selfe
vncleane & vnsufficient. & Be it forbode
suche ingratitude that I shulde cease to
laude the/ for cuery creature shuld laud

the moſte of all/ truly reaſonable man
to whome thou haſte gyuen ſo great be-
nefytes. ✠

✠ Laude to the holy Trinite for hym
ſelfe/ and for the creation of heuen
and erth/ of angell and mā/
and for his benefytes.

Capitulum. ii.



O Blessed lord god /
father/ ſone/ and ho-
ly ghoſt / thre perſons &
one god: my lord/ my god
my maker / my redemp-
tour / my nouryſher / my
defender/ my ſwetyne/ my
mercy/ my refuge/ my ſtrength/ my vic-
tory/ my ſauour/ my ioy and my glory
eternall. I laude the/ I glorifye the/ I
honoure and worſhipe the. O blessed
Trinite for that thou arte in thy ſelfe /
for thou arte the higheſt god/ fro whōe
floweth all goodnes/ thou art gracious
eternite/ thou arte eternall felicitye/ thou
arte the depnes of felicitye/ thou arte on-
ly god / and there is none without the /
I laude and honoure the. ✠ O blessed

Trinite that myghtfully haste made of
nought heuen and erth/ sonne & money/
and all thyngs that be in them/ and for
it pleased the to make holy angelles to
laude and to vse the eternally/ and that
they myght assyle to vs saythfully in
this exile with boucable counseyles &
helpynges/ and to declare thy ineffable
goodnes thou madest all thyng for mā/
and more ouer thou made mā with thy
propze handes to thyne owne ymage &
similitude onely for the/ and thou four-
med in hym vnderstandyng/ and nobilis-
shed hym with fre wyll. I laude and
glorifie the for that greate gyfte/ thou
set hym in paradys/ shewyng with de-
lites that he myght haue hygh thyngs
in frucion/ inferiour thynges in gover-
nyng/ & to possede all thynges to wor-
shippe the for euer more. And thou made
nat these noble creatures angell/ and
man for any necessitye that thou had to
them/ for truly all thyng was sufficiēt
in the to thyne eternall ioy and glozpe/
but of the feruour of thy charite thou
were moued to create them that suche
creatures shulde be parte takers of thy
ineffable ioy and glozpe/ I laude and ho

route the good lord for that it pleased
the amonge all thy blessed workes to
make me a reasonable man / and haue
giuen me wysdom / reason / vndersta-
nding / and freliberte / and haue furnished
me with all right tymes and fetures
of body / and haue giuen me many blec-
sed gyftes / spirituall and temporall / &
also meate / drinke / cloth / and all thyng-
es necessary whiche many a good crea-
ture that hath serued the better than I
haue done hath misse / & for that thou
haue visite my herte many tymes with
many graces and spirituall monitions
delyueryng me ofte fro many paylles
bothe of body & of soule / and fro stan-
dres / chames / & rebulkes of this worlde
to the whiche for my synnes I myght
haue fall vnto / and for that also that
thou hast suffred me in all myne iniqui-
te / malice / and all myne horrible and
abominable synnes / patiently alway
abdyng for my conuersion and amend-
ement / whā innumerable tymes thou
might haue layd me / & of ryght haue
put me to eternall paynes and dampna-
cion. I laude and glorify the lord god
for all thy mercy whiche alwayes thou

hast shewed to synners / patiently aby-
dyng for them / mercifully calling the/
benygncly receyvinge them / haboun-
dauntly gpyng grace to them / and to
suche familiarite admittynge them / as
though they had neuer synned. O mer-
cyfull lord and patient god what shall
I say to the for all these benefites / what
laudes and thankynge shall I yelde
to the / what and all my synnes were
wydded fro me / truly yet were nat I
worthy for the leste of thy benefites &
mercies to gyue the ronyng lande
but as a wretched synner can in all my
herc I laude the. I thanke the / I ho-
nour and worships the / and all honour
and laude be yelde to the now and here
more. Amen. Pater noster.


Of the miserable laps of man / and
of the mercy of god shewed to syn-
ners / and of the incarnacion of
Christe. Ca. iii.






I laude and glo
rifye the lord
god for thy moste ex
cellent mercy and in
dicible misericorde/
by the whiche thou
dyd spare man from
irreparable damp
nation/ trespassyng
to the / beyng vn
worthy to all thy
benefites/ sendyng him out fro the glad
nes of paradysc to do penaunce for his
synnes/ And albeit he was worthy eter
nall dampnation for his transgression/
and shulde nat haue forgyuenes / thou
dyd nat shewe than the rygoure of ius
tice/ but the swetnes of ineffable mercy
puttyng to him the burden of dyng pe
naunce/ and after long tyme gyyng
the oyle of indulgence whiche greatly
he despyed. I laude & glorify the lord
god creatoure and redemptour of man
kynde for thy greate charyte by the
whiche mā meruaylously create / more
meruaylously thou wolde hym resour
me/ and where as than we beyng thyne
enemies / and wicked deeth had taken

lordshipe ouer vs all. Thou haste remembred the bowelles of thy mercy & thou haste beholde from the hygh habitation of thy glory vnto this wepyng valey of misery/ and haste sene thaffliction of thy people to be greate vpon the erth/ the greuous burden of the chylde of Adam. Therfore thou were touched withinforth with the swetnes of charite and thou dyd put i thy selfe to thynke on vs with cogitacions of peace and redemption/ for why whan that the fullnes of tyme was come/ thou came to visite vs shynyng from aboue. And the desyres of prophetes by the exhibition of incarnation taken thou dydest fulfill it in apperyng god and man. Blessed be thou therfore O holy father of heuen that woldest nat spare thyne onely beloued sone eternall god with the to scede hym downe to this miserable worlde to take flesshe and blode of a virgine to redeme man. Blessed be thou o holy gost for that thou gauest counseyle of the incarnation of the sone of god/ and of the redemption of mankynde/ and wroughtest the mistery of the incarnation of the said sone of god in the body of a vir-

gine. Blessed be all the holy Trinite in
whome was one counsaill/one wpll/one
charite/and one operacion in the highe
mysterie of manes redemption albe it
the secundo persone in deite onely toke
our said humanite on hym / wherfore o
swete sone of god blessed be thou that
of greate pyte / compassion / and of ex-
cellent charite enclined thy selfe so be-
nygnely to descende from the throne of
god/and from the herte of the father to
this valey of miserie for vs to be incar-
nate and to take fleshe and blode of the
swete virgine Mari the holy ghoſte ga-
thering together the cleene & pure drop-
pes of blode of her virginall body / four
mynginge therewith the precious body of
thyne humanite / fulfyllinge the holy
soule & blessed body of the said virgine
Mari superhaboundantly with incō-
parable gladnes and exultacion in the
tyme of thy holy and cleene concepcion/
and lyke wyse in thy pure and chaste tē-
porall natiuite. Pater nŕ. Ave. 

 Of the vertue and holy lyfe of the
virgine Mari / by the whiche she
deserued to be the mother of god
and of the Natiuite of our
lorde. Capitulu.iii.



O Blessed vir-
gine Mari
thou arte blessed
and ever be thou
blessede for that
thou pleased god
moste hyghly by
moste holy & ver-
tuous lypunge /
for anone at thy
begynnyng i thy

At. pmo
reuelati-
on bē
te Bri-
gitte. ca.
2. A.

fendest age whan thou herdest say and vn-
derstode that there was god / anone
thou werest full besy and ferefull in obser-
uacion and keepng of the helth of thy
soule / and whan thou herdest fully that
the same god was thy maker and Iuge
of all thy workes / inwardly thou loued
him / & drede greatly in thy mynde lest
thou shuldest offende hym in worde or
deed / and after that whan thou herdest
that he had gyuen lawe and preceptes
to the people / and that he had shewed
many meruayles to them / thou purpo-
sed stedfastly in thy mynde to loue no-
thyng but hym / and than all worldely
thyngs were wonderfull bytter to the / &

after this herynge that the same god
Ibidem. wolde redeme the worlde/and wolde be
 borne of a virgine / suche charite had-
 dest thou to hym in thy herte that thou
 thoughtest nothyng but god/ and thou
 wylled nothyng but god/and as moche
 as thou myght thou withdreweste thy
 selfe fro the ptesence and speche of thy
 parentes and frendes / and thou gaue
Ibidem. of thy goodes as moche as thou might
 to the pooze and nedye people/reseruyng
 of them full lytell to thy selfe to fynde
 the i scarcete meate/drynke/ & cloth/no
 thyng pleased the but onely god / thou
Ibidem. wylled cuer in thy herte to lyue to the
 tyme of his natiuite/ if it myght so hap-
 pen thou myght be made an vnworthye
 handmayde to the mother of god.
 I laude and honour the. O Mary vir-
 gine of virgines that hast nat sene be-
 fore the none lyke to the/ne to haue any
 suche folowynge after the / that fyrste of
 all in the worlde amonge women haste
 bowed the bowe of chastite and offered
 therby a glorious gyfte to god / whan
 thou had it of no creature by lernynge/
 ne by worde ne by example / thou were
 nat taught to do so/ and thou so ornate

and beautified with that vertue of chastite and with all other vtues thou pleased god most highly gyuynge example of good luyng to all other. And whā the tyme came in whiche after the consecutude virgines were presented in to the temple / thou were there amonge them for the obediens of thy parentes / thyng in thy selfe that no thyng was impossible to god. And for a moche as he knewe that thou desyred nothing ne willed no thyng but onely hym / he myght kepe the in virginite if it pleased hym / if nat his wyll to be fulfilled And heryng all thyng comaunded i the temple obediently fulfillyng it thou returned home agayne. And after that holy vrgine thou bycnned more feruently and fully in the swete loue of god than thou dyd before / and dayly thou were **Ibidem.** inflamed with newe ardour and hyghe desyres of loue / and therfore good lady thou enlonged thy selfe more than thou were wonte to do fro the company of al people and were alone by thy selfe both day and nyght dreyng greatly lest thy mouth schulde speke / or cares schulde here any thyng agaynst the wyll of thy

god / or that thyne eyn shulde see any
delectable thyng. Thou were dreadfull
also in heppng sylence lest thou shulde
be still nat spekyng suche wordes whi-
che thou shulde speke / and so swete vir-
gine thou were ofte troubled in mynde
and ferefull howe thou shulde orde thy
wyttes and lyuynge to the pleasure of
god. And after whan by the angelike
salutacion thou were plenarely instructe
that thou shulde conceiue a sone in thy
wombe by the operactio of the holy gost
whose name shulde be Ihesus / & shulde
be called the sone of god / than therewith
thou had a most feruent desyre to be the
mother of god / but albeit thou knewe
thy selfe electe therto of god / yet thou
were nat therfore in mynde exalted by
elacion / but of the fulnes of profounde
humilite consentyng vnto that so high
a mysterye / thou brake out wordes of
this maner mekely sayng. **G**o here
the handmayde of god : befall it to me
Angell after thy worde. And this sayd
forthwith godes sone was incarnate in
thy virginall body of the holy ghooste.
I laude and glorifie the : O good Lady
Mari cleue & pure vgin that broughtest

forth in to this worlde by moſte clene
and chaſte nature the redemptoure of
the worlde / and ſhewed to the worlde
his ſauour of longe tyme deſyred in the
worlde / and in his birth thou bare hym
without ſorowe and ſynne / in lyke wiſe
as thou conceyued hym in all clenenes
with ſuche exultacion of ſoule and body
that for thaboundaunce of ioye and ex-
ultacion thy holy ſete felte nat the groū-
de that they ſtoode on. * And whan thy
ſwete ſone our lord Jeſu criſte bryght-
nes of the fathers glorie was borne
thou lapped hym in poore clothes re-
clynge hym in a racke / for there was
none other place wherby to lay hym.
And ſo the kynge of glorie wolde be
borne poorely / in a poore place / and of
a poore virgine : layde on hey betwene
two beaſtes for to brynge vs to the eter-
nall riches of heuen. * And after his
birthe good Lady whan thou behelde
his pulcritude and beaute : thy holy
ſoule diſtylled as a ſwete dewe for ioy /
thynkyng thy ſelfe vnworthy to haue
ſuche a ſone / for ſothely he was ſo fayre
& delectable that who ſocuer beheld him

21.2. res
uela. be
brigitte.
ca. x. D.

Ibidem.

21. vi. re
uela. ca.
primo.

Ibidem.

**Li. r. res
wela. 07.**

I. D.

Ibidem.

he was comforted of any sorowe that
was in herte. Therefore many of the Je
wes said. So we to se the sone of Mari
that we may fynde therby consolacion.
And albeit they knewe nat that he was
the sone of god / yet they receyued by
the syght of hym greate and meruay-
lous consolacion. And good Lady whā
thou behelde and considered the places
in his sayre handes & preaty fete where
the sharpe nayles schulde peree thughe
as thou had herde by holy prophetes /
thy blessed eyen were replete with tea-
res of wepyng / and thy virginall herte
was as clouen asonder for sorowe. And
whan thy lytell swete sone behelde thy
eyen full of wepyng / he was sorowfull
as vnto the deth for the . And whan
thou consydered the myght of his deite
thou were than cōforted knowyng wel
that thy sone wolde haue it so / and that
it was expedient . And than thou con-
fourned all thy wyll to his wyll / and
so euer good lady thy ioye was myrte
with sorowe . Blessed be thou virgine
Mary mother of god for that thou nou-
rished thy swete son our lord with the
swete heuently fode of thy pappes ba-

thynghym/ byndyng hym in swadles /
 enbrasing hym the lytell swete shoute in
 thynne armes and beget all bosome / in
 pressyng offelymes to his fayre mouth
 swete kysses of thy delicate mouth /
 And whā thou dydst hym sufferyng the
 greamme of a yong chylde & wepyng /
 thou loste his bandes laynge thy fayre
 handes and holy armes ouer his coombe
 playnge with hym / Ampleyng on hym /
 spekyng fayre wordes to hym and ca-
 ryng the fayre lolles of thy bygumall
 open on hym / *Patrenr. Ave maria.*

4. Of the dolorous Circumcision of our
 lord Ihesu. *Capit. viii. fol. 101.*



Thankes I
 praye the
 lord Iesu crist
 for that it plea-
 sed the oberge
 to the lawes the
 viii. day to be cir-
 cumcised & alone i
 thy tender fanci
 to be kytted i thy
 tender fleshe with
 a knyfe of stone and than to begyne to

sheddeth thyne innocent blode for vs / and
 to be assigned with the swete name Je-
 sus: named fro the begynnyng by the
 mouth of god / and shewed by the angel
 which sayng interpretacion is to say a sa-
 uour / and after the effects of the same
 name thou decreued to save vs thy peo-
 ple preclude from our synnes. And from
 the forth thou never left to worke our
 helthe. O swete Jesu I beseeche the for
 the greuous payne that thou sufferdest
 than in thy tender fleshe & for thy byt-
 ter weeping: to discharge me from every
 spotte of synne & graunte me suche grace
 that in a moste swete memorye of loue
 thy holy name Jesus may be enprinted
 in my herte. Pat. n. Ave maria.

Oratio.

Of the oblation of the thre holy
 kynges vnto our lord Jesu. Ca. vi.



Laud and honour
 be to the lord Je-
 su that so desyrable wol-
 deste be soughte of the
 kynges / & so to be founde
 of them by ledyng of a
 sterre / and of them ho-
 nably to be honoured / wha-
 moste deuoutly they offered to the the

precious gyftes / Golde / Incens / and
 Myrr / haupng in them deupne myste-
 res. The golde signyfinge thy regall
 power. The encens thy diuine maieste,
 And the myrr of thy manhod the mor-
 talite. ¶ Benygne Iesu I pray the Diarlo
 to sende me grace spirituallye to offre
 these gyftes to the. The pure golde of
 pacificalous. The swete encens of de-
 uoute prayer. And the cleue myrr of
 mortification of my feaple flesh. ¶
 ¶ Of the presentacion of our lord in
 to the temple / and of the purifica-
 cion of our Lady. Cap. vii.



¶ I haue
 thynges
 I yelde to the
 lord Iesu chri-
 ste that in eue-
 ry thing wol-
 dest submytte
 thy selfe vnto
 the instituci-
 ons of the
 lawe / and in
 the armes of
 thy mother /
 B. ii.

mekely wolde be hoꝛne with oblations
 of poore men. And so thou lord of the
 temple woldest be presented in to the te
 ple / and vnder the substance of oure
 frayle flesshe offered thy selfe to god the
 father a holssome sacrifice for vs / & ma-
 dest the secretenes of thy godhede to be
 shewed by the olde man Symeon by in-
 spiracion of the holy goste dwellyng in
 hym. **A** I glorie the cleue virgine
 Mary that in lyke wyse woldest humbly
 submytte thy selfe to the lawe of purifi-
 cacion whan thou werte nothyng boude
 therto for onely vnto this lawe all the
 women were bounde that conceyued a
 chyld by the seide of man. But thou O
 cleue virgine conceyued nat thy blessed
 sone by the seide of man / but by inspira-
 cion of the holy goste. And so good La-
 dy thou werte all cleue / chaste / & bryght /
 wherfore thou had no maner necessitye
 of purificacion / but of profounde humi-
 lite. O cleue virgine thou wolde be in
 this worlde among women by purifica-
 cion as one of them. And so was thy
 swete sone among chyldren by circuci-
 sion as one of them. Than seyng thou
 meke Lady wolde be purified that had

Mat. xlii.

Bernardus.

no nede of purification: howe moche
 cause than haue we greate synners to
 be purified and clenſed that be ſo deſiled
 and cankered with synne. ¶ Therefore *Oratio.*
 make vs good Lady ſo to be purified &
 clenſed here in this worlde from euey
 ſpote of synne: that after this lyfe in
 all clenness we may appere before the
 glorious face of thy bleſſed ſone. Amen.
Pater noſter. Aue maria.

¶ Of the perſecucion of Jeſu / and of
 his ſleyng in to Egypte / and of the
 holy Innocentes ſlayne of
 Herode. Capitulu. viii.



A Thankyng I yelde
 to the lorde Jeſu cri
 ſte ſapiēce of the father / &
 vertue of the hyghe god /
 that woldeſte ſo paſſyngly
 take all our infyrmities /
 debilities / and offences on
 the / exceptyng ygnorance
 and synne / ſo that thou woldeſt
 ſeeth & a mortall man fro place to place /
 for Herode gylefully ſought the & ſoude
 the nat / wherfore he cōmaunded to ſe

all the chyldren in Bethleem for thou
wert age and within that he myght be
the among them. But thou the hope of
pylgrymes wente in to Egypte / & there
thou dwelled in exyle vnto the deth of
Herode / and byd suffer there greate pe-
nurie and ponertie / for they that shulde
be thyne wolde nat receyue the / but a-
none at thy begynnynge dyspysed the.
And after the deth of Herode thou were
called agayne fro Egypte in to Aza-
reth. And whan thou were thither
brought thou were humbly subiecte to
thy parentes. Patern. Ave maria.

¶ Of the inuencion of Iesu in the tē-
ple / and of his holy byd lyf.
Capitulum. ix.

I Laude and honoure the Iesu chy-
lde that beynge in age but .xii. yere
thou sate in the temple in the myddes
of doctours askynge and heyrng them /
and thou taughte them so moche the
more whan thou asked them questyons
prudentlye. And there thou raddest
thyne owne prophete in psay. And
thou blessed sonne of god began to growe

beage and wysdome as god and man.
And xxxiiij. peres thou were as a ser-
uaunt so suffering for our helthe/ and
thou were conuersaunte amonge men/
mekely/instly/subiectly/ and patiently to
geue vs example of lyving. I pray the **Oratio.**
good Iesu for all the vertues in whiche
thou led thy lyfe that thou wylte graun-
te me thaboundaunce of thy grace/ wher-
by I may profyte in dayly increasynge
of all vertues to the laude and glorie of
thy name. Amen. **Vater noster.**
Aue maria.

Of the baptyme of our lord Iesu
Capitulum. i.

Thankynge I yelde to the lord
Iesu thus for that thou wolde
be baptysed of thy holy seruaunte saynt
Iohn/ whan thanfor thy mekenes the
father testified that thou were his onely
substanciall soune by his voyce saynge
Here is my welbeloued soune/ in whome
I am well pleased. The holy ghost also
apperynge on the in lykenes of a doue.

Oratio.

And this thou take nat for thy selfe but
for vs to helpe therby our baptyme to
make it a hollofe sacrament of sal-
uacion for vs. *A* lorde Iesu I thanke
the for my baptyme wherby I am made
a cristen man/and for that it pleased the
I shulde be borne of cristen parentes/
and in the tyme of grace/ and for that
I am instructe in the true faith of thy
churche/ and where as many tymes I
haue despyed my baptyme by synne and
wyckednes good Iesu I praye the to
cense me agayne by the sacrament of
true penauce/ so that after this mor-
tall lyfe I may appere before thy glori-
ous face i the same clemens that I was
in/ in the tyme of my baptyme. *Water*
noster. Ave maria.

*Of the fastyng of Iesu in Deserte/
and of his temptacions. Ca. xi.*

Thankynges I yelde to the lorde
Iesu christe that anon after thy
baptyme were ledde in to deserte there
labouryng in bytternes of abstinence/
in hunger/in thurst/in colde and hete/
and suffered there also many other unse-

tempties of man / & there thou dyd wake
by nyght in praper: and thou that arte
the fode of angell and man dyd hungre
and thurst: after that thou had fasted.
xl. dayes and. xl. nyghtes / and suffered
the scude to tempte the. ¶ **O** good Jesu **Oratio.**
I beseeche the for all thy holy prayers
whiche thou prayed the sayd. xl. dayes
and. xl. nyght: & for all orisons whiche
at all tymes thou prayed for vs in the
syght of god thy father / and for thy ho-
ly and paryte cogitations / wordes: &
holy dedes sende me grace to vse absty-
nence and vigilles / and make me holy
and paryte in all cogitacions wordes
and dedes to the laude and glory of thy
name. **Pater noster. Ave maria.**

¶ **O**f the pedycation and holysome
doctrine of our lord Jesu / and of his
glorious sygnes / examples / & good
maners / and of dyuers trybus

laciōs of him in this worlde. **Capitulum. lxx.**

In laude and glorific the lord Jesu
Christe for all the holy workes that
thou wrought from the day of thy holy

daytyme vnto thy passion / for in that
tyme thou gathered the couent of thy
disciples / and among them thou chaste
xii. apostles / that by them thou might
subdue the / the proude and hygh of
this worlde. And in those dayes thou
opened the bosome of thy pitie and merc
cy to all them that came to the. / & thou
preached openly to all men remission of
synnes / and enteringe of the kyngdome
of heuen. And ofte thou were satygate
and wepy of iourneys and of cold / and
somtyme of seruour of heate / and in all
this thou suffered many persecutions &
scandyles of the progeny of them that
thou were borne of / for in theyr wordes
they said agaynst the / & marked wydd
fully thy dedes / layeng wayte on the by
daye and nyght / couetyng continually
thy deth / resistyng the / and dishon
oryng the by wordes / dedes / and blasphe
mies sayeng / this man is nat of god / but
a synner and hath a fende in hym / he
maddeth in Belsahub mynce of fendes /
he casteth out deuils / he begyleth the
people / he is a gloton / a dryncker of
wyne / and the frend of publycanes.
These and manye other blasphemies

they sayd of the / and oftentimes they
holde him stoned the / and all this thou
suffered patiently / and behade thy selfe
before them as a man nat heryng / and
as hauing no rebatgation ne contra-
dictes in his mouth. And for as moche
as they were harte of herte and flouth-
full of beleue / thou confirmed thy wor-
des with tokens folowynge. In wed-
dynges thou turned water into wyne.
Of fyue loaves and two fyshes thou fed
foure thousande men. Thou walked
vpon the see. Before thy disciples pe-
ter James and Iohn thou were trans-
figured. Thou gauest syght to blynde
men. Thou made the dymbe to speke /
the deafe to here / the crebles to go. Thou
cured him at pyes. Thou deliuered pos-
sessed of fendes. Thou reysed deed men.
Thou censed lepers. Thou deliuered
a woman taken in adoutry / from con-
demnation of deeth. Thou censed Mary
Magdelene from synne. Thou heled
the woman from the fluxe of blode.
Thou gladded the womā askyng helth
for her daughter. The womā that was
incruate and croked. xviij. yerres thou
reysed vp thyght. When thou wert

wepe of thy iourney syttinge and restyng on the welles syde to the woman talkyng with the / thou gaueste her knowlege of the and of her selfe. And in thy predicacion thou stered the herte of a womā with thaboundaunce of thy grace / that she cryed in the myddes of the people and sayd. **B**lessed be the wombe that bare the / and the pappes that gaue the souke.

Of the entryng of our lord Iesu in to Iherusalem / and of his laste souper. **Capitulu. xiiii.**

Blessed be thou lord Iesu christe for the moste holy teares of wepyng whiche thou wepte at the Monument of Lazar / vpon the cye of Iherusalem: and for all the wepynges that euer thou wepte. And for thy humble and meke entryng in to Iherusalem / whan thou sate on an asse before syue dayes of Ester / for thou came as a pascall lambe to be offered the sixte daye for our synnes / whan the Hebrewe people met with the with floures and palmes cryenge and sayng. Blessed be he

that cometh in the name of the lord.
And nat long after the night before thy
passyon thou made thy last souper with
thy disciples/ sayng to them these woꝝ-
des. ¶ One desyre is whiche effectua-
lly I haue desyred to eate this pasceall
souper with you/that is playnly to say.
I haue feruentlye desyred to gyue you
myne owne body and blode/and to fede
you therwith before I suffre deyth for
you. And after thou had eaten the pas-
ceall lambe with them thou dedest clype
fro the table and puttest of thy garnēt
fastnyng a linnen cloth aboute the/and
full humbly thou enclyned thy selfe wa-
shyng thy disciples fete/and dryeng the
with a cloth. And this done thou put
on thy vesture agayne/ & sittynge downe
clysones at the table thou sayd / knowe
ye what I haue done to you. I lorde &
maister haue gyue example to you/that
in lyke wyse as I haue done: so you to
do the same. And among all other woꝝ-
des that thou spake thou were troubled
in spyrte: and protestyng thou sayd.
Truly I say to you that one of you shal
betraye me. And hearyng this they be-
gan to be full sorry: & all they one after

other sayd to the. I orde whether I am
he. And thou sayd to them / he that put
teth his hande with me in the dyshe /
he is that shall betraye me. And the
supper ended thou made a thanksgivinge the
newe / whan thou with thy holy handes
thou dyd consecrate thy precious body
and blode in fouleme of breade and wyne
feeding thy disciples therewith / gyfing
them auctorite and by them to all pres-
tes to the worldes ende to do the same /
whan thou saydest these wordes. **Take**
ye this in remembrance. And
what excellent love shewed thou unto
us good Iesu in that tyme whan thou
only thou woldest dye for us / but also
wouldest fede us dayly with thy precious
body and blode / that we shulde not hun-
gre nor thurst. for evermore. And for
that we synne dayly agaynst god / and
thou myght dye but once for us / ther-
fore in this worthy sacrament thou
woldest dayly be offered by the handes of
the preste to god thy father for our coti-
dian synnes. And for as moche as we
be in dayly cōspete of batayle with our
euell enemy the fendes / thou ordeyned

suche prouision for vs that the perpetu-
ity of this worthy sacramēt shulde be
as a toure of strength for us agaynst
his cruel malice. And for that we shuld
haue sure truste to obtayne the kyngdome
of heuen/ thou haste giuen vs the sacra-
mēt of thy precious body to be a pledge
or a wedde to vs of eternall glorie/ and
to lede vs the way to thy glorio^s kyng-
dome.

Oratio.

Wenynge Iesu I pray the
to geue me grace so worthily to receiue
thy precious body before my deeth/ wher-
by I may attayne the kyngdome of he-
uen/ for saythfullyc I truste so on thy
greate mercy that thou wylte nat ex-
clude the from thy heuenly kyngdome/
vnto whome it pleaseth the to be hynpte
into/ by cōnexion of this honourable
sacrament. *Patet noster. Ave maria.*

Of the prayer that our lord made
thys on the moūt of Oliuete. *Capitulum.*

Thanks be to the lord Iesu christe
that aft thou had wrought the for-
said mysteries of cōsuetude thou wete thā
to the moūt of Oliuete/ wherebefore thy
passyō thys thou made thy prayer to
the father of heuen/ in whiche moōte be-
yond praiſe thou suffred i thy selfe a gret

conspete / by reason of the loues that
were in the / one was by meane of the
loue whiche naturally thou had to thy
humour / & in the other parte by rea-
son of the feruent and charitable loue
whiche thou had to mānes soule / whan
by knowlege of thy godhede thou cal-
led vnto thy holy mynde all the horri-
ble passion that thou shulde suffer for
man in thy tender & small body / wher-
fore such drede was in the by reason of
naturall loue whiche thou had to thy
selfe that thou playd to thy father say-
ing. **F**ather if it be possible make
and raise the chalice of this bytter pas-
sion to be taken for me. But yett the fer-
uor of the excellent loue whiche thou
had to the redemption and saluacion of
mānes soule exceeded farre thy sparte na-
turall loue / & in suche maner overcome
it and suppressed it / that concluding thy
prayer thou sayd. **F**ather nat my
wyll in this petition: but thyne be fulfil-
led and done. And after thou had prayd
thus thre tymes / the dolorous passion
that thou shulde suffer was so feelingly
with bytternes prynced in thy holpe
mynde / that for anguish of naturall

Deede thou were cast into such an agony / that for the purete of thy complexion thou swette blode and water / so that the pure droppes of blode fell vnto the grounde. And than an angell sent from thy father appered comfortyng the. And nat withstanding all this in the wynges that thou loued mānes soule better thā thyne owne lyfe / thou leste nat to suffer bytter passyon and cruell death for vs. O good Jesu for thy holy prayer / by thyter agony & excellent loue whiche thou shewed to vs : sende me grace to be deuoute to the in holy prayers / and hettely to loue the agayne for the swete loue that thou haste shewed to me. **Prnt.**

Oratio.

Of the capcion of our lord Jesu / and of his byndynge / & howe he was presented before the Iuges / and of his illusyons. Capitulu. xv.



I Laude and glorifye the lord Jesu churche that after thou were comforted of the angell / boldly thou wente to the place where thou knewe to mete with thy traitoure

L

Judas / and after that he had betrayed
the with a kyffe / all thy frendes fleyng
from the / thynne enemyes violentlye set
holde on the / byndyng thy handes be-
hynde the: that came to lose the bande
of our captiuite / and thou full meekely
saydest to that companye / as to a thefe
ye come with knyues and staues to take
me / whan dayly I was teachyng in the
temple / and ye dyd nat holde me / but
nowe this is your houre and power of
derkenes. And the wicked persons ca-
ried the moste meke lambe as a thefe or
a gyltyman faste bounde and presented
the fyrste to Anna / & thou most wyseste
was there examyned of thy doctryne &
of thy disciples / as thoughe thou had
ben mooste vnwyse. And thou answered/
That I spake was openly sayd: ther-
fore aske them that herde me what my
wordes were. And thou lord of all thing
were sore stryken by the handes of one
that stode besyde saynge: why gructe
thou suche answere to the bisshope. And
thou answered agayne meekely. & If I
speke cypell: take wytnes of cypell / & if I
sayd well why smyttest thou me. Then
Annas sent the fast bounde to Cayphas

before whome they made the loybe of he-
nen to stode / to whome thousande thou-
sandres of angelles assysteth in heuene
holdyng and laudyng the. And there
thyne enemyes fought & sayd agaynste
the many false testymouyes. And thou
that art the hygh trowth said no worde
but suffered all thyng equallye / & stode
there in greate pacience & charite. God
before men / the creatour before the crea-
ture. And whā thou were asked & adu-
ted / humbly thou confessed to be the sōe
of god. And they sayd that thou spake
blasphemies / & that thou wote thy
deth / and they smote the cruelly on the
face and on the necke with theyr handes
and behad them selfe full malyciouse
agaynst the after theyr owne wyll / nat-
onely dyspyng the / the sone of god / unt
they forgate in the all compassyon of
humanyte / and they began to spyrre
in thy amiable face / in the whiche an-
gelles desyred to beholde / and they de-
spised that the most beauteous & fourme
and shape before all the chyldren of men
wyth the fylthe of rechynges and spyr-
tynges of theyr lothsome mouthes /

L. 11.

in derisyon they had thy moſte bright
eyen that illumyneth heuyn and erth / &
they ſtrake the full ſcornfully ſayeng .
prophecie now & tell who he is that
ſmyteth the . And many other blaſphe-
mes they put to the / and theſe wycked
men without any mercy ſought mea-
nes to ſlee the / nat ſparinge to ſmyte
the on the face / & thus they vexed the
all the nyght with iniuries / diſparyngs
and paſſions . And early in the ſprynge
of the day the prynces and ſenyors of
preſtes came together takyng counſayll
howe they myght deſtroye the by moſt
ſhamefull deith / and they had the before
them / askynge whether thou were the
ſone of god / and that thou ſhuldeſt ſweare
it openly . And thou answered conſe-
myng that thou were the ſone of god .
And they ſaid / what other wytnes ſhall
we deſyre / we haue herde it ſayd of his
owne mouth . Then all the multitude
roſe vp and ledde the forth faſt bounde
and preſented the to pylate the Iuge
accuſyng the and ſayng that thou were
a ſubuerſer and a deſceyner of the people
teſchynge ouer all Iury vnto that cyte .
pylate hearyng this cauſed the to be led

to Herode / and thou went thither full
mchely and patiently in the wayes of
our helth. And whan thou were presen-
ted before Herode thyne enemyes stode
constantly accusyng the. And Herode
asked the many questions / trustyng to
haue seue some token or myracle of the.
But thou good Iesu ganeste none an-
swere / and wolde he haue no token / but
the sygne and token of humyltye and pa-
cience. And they mocked thy goodly pa-
tyence / trowyng thy patience and hu-
myltye to be fatuyltye and ygnorauce.
Therefore Herode with all his despyled
the / and in mockage they put on the a
whyte besture in tokenyng of fatuyltye
and so with vnhoneste & vnrueuocably
Herode sente the to pylate agayne.
And that daye by cause of the pylate
Herode were made frendes that before
thine loued nat other. And by the waye
as thou wente Iesu myne onely hope
from one wycked man to a nother thou
wore assailed and weried with sore per-
secutions and strokes. **O** Woeke Iesu
I beseeche the for all these ierisyons and
ueracions that thyne enemyes dyd to
the: defende me from all myne enemyes

Oratio.

bodyly and ghostly / and sende me pacy
ence in all trybulacyons and aduersy-
tyes. Amen. Mater nri. Ave maria.
¶ Of the clamoure of the Jewes a-
gaynst Iesu to haue hym crucifyed /
and of his expositacion and flagel-
lacion. Capitulu. lxxv.

Iorde Iesu christe sone of the ever
lyving god: I laude and glorifie
the for all the myrtyes thou suffered
whan thine enemyes brought the to
the pectory before pylate: they wolde
nat entre in / but pylate wente out to
them and sayd. What accusacion bring
you agaynst this man. And all they
cryed / if he were nat a malefactoure we
wolde nat bringe hym to the. Than
pylate wente agayne in to the pectory
and called the to hym and sayd. Thou
arte the kyng of Jewes. And thou an-
swered agayne. Thou haste sayd so.
Than pylate sayd to the. Thy people
and byshopes hath brought the to me
what hast thou done. Thou answered.
My kyngdome is nat of this worlde / if
my kyngdome were of this worlde my
myghtes truly wolde make defence
that I shuld nat be yolden to the Jewes.

Pylyate sayd . Therefore than thou arte
a kynge . And thou answered mekelv /
Thou sayst that I am a kynge / thereto
truly I am borne / and for that I came
in to the worlde that I myght bere wy-
nes of trouth / and enery man that is of
trouth hereth my worde . And Pylyate
wente out agayne to the Jewes & sayd .
I fynde no cause of deth in this man /
therefore I wyll chastyse hym & let hym
go . There is a consuetude amonge you
that I shall deliuer you a prysoner at
Ester / wyll ye that I deliuer to you the
kynge of Jewes . They answered nay
nat hym but Baraban . Than Pylyate
toke the and made the personally to put
of thy clothes / and thou stode naked &
bare sufferynge the crubescensie of naked-
nes in the p'sence of thy mother as thou
werc borne of her body / & before thyne
irrysours and enemyes all thy frendes
keyng from the . And personally thou
put thy handes aboute the pyller / and
thyne enemyes bounde the faste / & the
curled tyrantes layde vpon thy sayre bo-
dy tender and cleue from euery spotte
of synne / some with whyppes and
some with rodde : And thy saynne

xi. reue.
ca. x. C.

Li. x. res
uela. bte
briante.
ca. x. C.

Ibidem.

Ibidem.

Ibidem.
H.

was so tender and fayre / so that with
the leste stroke that they coude laye ou
thy body the purple blode appered first
shely in syght vpon the fayre beaytefull
skynne / and at the fyfte stroke thy so
rowfull mother that stode by the fell to
the grounde as dede / and takynge spirite
agayne she behelde all thy body beten
and scorched with the strenges of blode
ranne downe on euery syde / the bare bo
nes apperyng of thy sydes . . . And this
was most bytter of all whā they drew
the knotty scourges they rente awaye
the fleshe withall. And than good Iesu
thou stode all tremblyng and quakyng
for auguryshe and payne all bloody and
toync / so that fro the sole of the fote to
the toppe of the heed in the was no hole
place where thou might suffre any more
betynge . . . Than one moued in spirite
whether they wolde see the nat Iuged
to deth. And than whan thou were lo
sed from the pyller / thy blessed mother
behelde the place where as thou stode /
and she sawe it replete with thy blode / &
she folowynge the knewe where thou
had gone by the tokens and steppes of
blode / for the grounde where thou had

gone appered infused with thy blode.
And all this swete Jesu thou suffered ta
kyng on the all the wyathe whiche we
deserued for our synnes. O good Jesu **Oratio.**
for the bytternes of thy scourgyng with
the whiche the tender membyres of thy
body were torne. And for the greafe so
rowe that entred thughe thy body
whan thou were taken from the pylle
and clothed agayne in thync olde clo
thes / and for thy dyledes / anguysches /
effaysons of blode / and for all the pyn
tes of woundes whiche thou toke i thy
bytter scourgyng / & for the hony swete
memoiye of thy blessed passyon I be
seche the to gvue me grace perseveraunt
ly to bere it in the cogitations of my
herte / and that thou wylte ouer sprayng
the interieur partes of my herte with
thy precyous blode to the laude & glory
of thy name. Amen. **Ps. nt. Ave maria.**

Of the expoliacion / illusyon / coru
nacion / and persecucyons of the
hed of Jesu. **Capi. xvii.**

Thankyng I yelde vnto the lorde
Jesu christe that the thyndeoure
of the daye were spoyled of thy clothes

by the ministres of hy plate / and before
all the company of thynne enemyes they
clothed the kyng of gloire with an olde
purple clothe / that fro the begynnyng
were circūdar with glory & honoure /
and setting the vpon a stole they put a
wylfons garlande of sharpe thornes
on thy heed whiche with theyr stances
they had wrapted / smytynge and pyns-
sytynge downe as cruelly as they myght
without any mercy / so that the blode
stremed downe pyteously from thy de-
vynne heed ouer thy face and necke / that
therewith thynne eyne were blynded /
thynne eares / nose / and thy mouth reple-
ted with thy blode / and all dysfigured /
and they gaue the a recde in thy ryght
hande for a regall sceptre / whiche arte
kyng of kynges / and lord of lordes /
and knelyng before the they illuded the
saynge. All hayle kyng of Jewes / and
they smote the with greute strok / that
arte lord of vertue / to whome soune /
mone / and every celestyall ordre dothe
scrupes / and they spette in thynne ampa-
ble face / of whose pulcrynude & beaute
the soune and the mone meruayleth / &
they toke the recde fro thy hāde whiche

was grete and harde & smote the ther
with on the heed. **G**ood Iesu for
this thorny crowne wherewith many
pictures wounded thy blessed heed and
for thy myserable vylage whiche was
disfigured reed and wayfull by syn-
nynges and wepyng; blacke and blewe
with plagys / suffused with blode / and
spyled by spettyng: graunte my soule so
amiable a face that thy electe open may
delecte to se her. **¶** Ende. *Anemaria.*

Oratio.

Of the wrongfull condemnacion
of Iesu to the death of the crosse.

Capitulum xvi.

Thankynges I yelde to the lorde
Iesu christe for the holy and deu-
oute steppes that thou wente / goynge
fro the pretorpe berynge the crowne of
thornes / & the purple bestymment / whan
pilate presented the to thyne enemyes
saynge. Beholde man: as thoughe he
sayd / if this mā hath offended the lawe /
spare him now for asmoche as ye se him
deicete / myserable / & reuful to beholde

And they behelde the with terrible eyes
and cryed Crucifie hym/ Crucifie hym.
And Pilate sayd: I fynde no cause in
hym/ therefore take ye hym and crucifie
hym: Than they cryed/ we haue a lawe
and after the lawe he must dye: for he
waimeth hym selfe the sone of god. Tha
Pilate tuffted him to the p[re]tore and cal
led thot a hym and sayd: From whens
art thou. And thou sayence that pro
ceedest fro the moeth of the hye god:
answered no worde/ for thou were so
miche in all thy injuries/ that the flage
of iniquyte meruayled therof. And wha
he sayd to the that he had powet to cru
cifie the and also to deliuer the. Thou
answered miche. Thou shulde nat
haue power in me: but if it were gyuen
the from above. Than Pilate wente
out and sayd to the Iewes. Beholde
your kyng. They demyed and forsoke
the to be they kyng saynge/ we haue no
kyng but Cesar. Trulye Iesu I knowe
lege the this daye to be my god and my
lorde/ and playnly Iroy in the/ that we
haue the to be our aduocate. bysshope
that knoweth well howe to haue com
passyon of our infymities/ and I pray

Ratio.



Of the beeryng of the crosse to Cal-
uarye / and of the crucifieng of Iesu.

Capitulum. xix.



Thankynges I yelde
to the lord Iesu chri-
ste that the syrie houre of
the day putten of thy par-
tye becomment / wheer tha
the cruel tyrant / cruelly
plucked it of from thy ren-
der body sore wounded whan it was ele-
ven faste with dyse bloode to thy body /
wher with they drew the skynne and
the flesshe / with the whiche thy body
was all to rente / rased and torne / and
stremed agayne freshenye with bloode.
And than they clothed the cistones in
thyne owne vesture full ygnominious
and thou were led betwene two theues
beerynge thyne owne crosse greate and
hery on thy sholdres thorough the cite
towards Caluarye with greate won-
dryng of people / some lamentynge and
waylynge for the / some illudynge and
scornynge the / and some smytynge the
with sore strokes saynge. Go forthe
thefe / go forth traytour / go forthe false

deceyuer and begger of people. And
albeit thy sorowfull mother for multy-
tude of people coulde nat se who smote
the/ yet she might here clerely the sowne
of the byolente pteusions and strokes
that they layde on the / and than thou
were so faynte of body and so scoble by
meanes of so greate passyons and effu-
syons of blode that thou fell downe to
the grounde with the heuy crosse on thy
backe / and than they compelled a no-
ther man to bere thy crosse to Caluarie
and this they dyd for no compassyon of
the / but for fere lest thou shulde haue
dyed without greater tormentes. And
the good woman Veronica brought to
the a fayre sudarpe whiche thou set to
thy bysage / wherein thou prynted a py-
teous pecture & a dolorous memoriall
of thy passyon to be depely prynted in
the hertes of thy louyng poore serua-
ntes in this worlde. And as thou wente
in these paynfull trybulacyons / thou
toured thy selfe to the woman that fo-
llowed lamentyng the / with swete wor-
des confortyng them / and desyred that
they shulde nat wepe on the / but on the
selfe and on theyr chyldren. ⁊ And

211. re
uela. ca.
x. H.

21. r. res
ucla. ca.
2. H.

Ibidem.

whan thou came to the place of paynes
all the instrumentes for thy crucifiginge
were ordeyned there toby / whiche thy
mother behelde with mosse sorowfull
herte / and personally there thou put of
thy clothes / the wycked mynystris say-
eng among them selfe . These vestures
be outs / he may now here haue them for
that he is cōdemnyd to deth. And thou
Jesu standyng there naked and bare as
thou were borne / one rennyng brought
to the a couerpyng / wherof inwardely
thou toged / & fastenynge it aboute thy
myddes : mchely thou layest downe on
the crosse / spredynge out thyne armes
and layeng forth thy legges in length /
thou offered there thy precious wound-
ded body on the harde crosse in sacrifice
to god thy father as a most meke lambe
for our synnes / and the cursed tyrantes
cruellye naped fyrste thy ryght hande
where the hole was perced for the nayle
to entre / and than with a rope fastened
to thy handwrest byolently halynge and
drawynge they naped thy lefte hande
on the syde of the crosse where as the
hole was ordeyned for the same / and in
lyke maner halynge & drawynge / and

straynyng they crucified for thy ryght
fote & vpon the same thy left fote with
two nayles / wherby the synewes and
baynes of thy body were broken / and
by suche cruell extencion and haylpyng
the ioyntes of thy body were dissolued
and losed that all the bones myght be
nombred / and all the woundes of thy bo-
dy / and all the dolours of them therby
were renewed / and the horrible payne
of thy woundes entred thourghe all thy
bowelles and the sharpenes of the nay-
les perced the secretes of the marowe of
thy bones and synewes / byrnyng out
to vs the precious treasures of thy blode.

Good Jesu for all these dolours
that thou sufferedst goynge to thy deth /
and in thy crucifixion whan thou wast
strained so on the crosse that thou couldest
nat meue hande / fote / ne none other me-
mber of thy body but onely thy tongue
wherewith thou myght praye for thyne
enemyes / and for all the dolours that
wente thourgh all the interieur partes
of thy body whan thy crosse was reysed
and let fall in to the morteyes with suche
violence that all thy sore bones cracked
and for the great charite that made the

Ibidem.
G.

Statio.

ascende on the crosse: I praye the that
thy charite may brenne and consume all
my synnes so fully in my soule that he
may be made a moste pure myrroure in
the syght of thy godhede. Amen. Water
voster. Ave maria.

¶ Of the blasphemies of the Jewes/
and of the prayer of Iesu on the crosse
for his enemyes. Capi. xx.

Li. i. res
vela. ca.
x. G.

Thankynges I yelde to the lorde
Iesu christe for that thou hang-
yng on the crosse suffered many greates
derisions and insultacions of thy cruell
enemyes / for why some of them sayd
that thou were a thefe / and some that
thou were a greate lyer / and some asser-
med and sayd that none was worthyer
deeth than thou were / & some sayd that
thou couldest helpe other men: but thou
couldest nat helpe thy selfe / and some blas-
phemynge sayd / If thou be christe kyng
of Isracell come downe of the crosse that
we may belcve on the / and many other
blasphemies they sayd of the. And nat
withstandyng all this thou had more
compassyon of them thy cruell enemies
than thou hade of thy selfe sufferynge so
greate tormentes / so that of thy haboussi-

hast charite thou prayed for the sayng.
¶ Father forgyue them for they knowe
nat what they do. O cruellte of people
of this worlde that wyll shewe no mer-
cy for schall offences done agaynst the
but wyll be auenged without pyte/ no-
thynge regardyng the greate charite of
christe/ gpyngge vs example of excellēt
compassyon / but suche vengeable peo-
ple shulde remembre this wyrtē. That
they whiche wyll shewe no mercy: no
mercy shall haue. ¶ Jesu I praye the
for thy passyon/ and for the charite that
thou shewed prayng for thyne enemies
gyue me grace to loue my frendes in the
and myne enemyes for the / and gladly
to forgyue them that offende me / that
thou mercifull lord wylte forgyue all
myne offences wherwith I haue prouo-
ked the ofte to wrath. Water nē. Aue.

Oratio

¶ Of the mercy of Jesu shewed to the
these hāgynge at his ryghtsyde. Ca. xxi.

¶ Thankyng I yelde to the benyng
Jesu for the great mercy thou shew-
ed to the these that henge besyde the
at thy ryght syde whan of hertely cōtri-
cion and stydfaste fayth he said to the.

¶ Haue mynde of me lord whan

D.ii.

thou comest to thy kyngdome/and thou
lorde of mercy/ nat onely graunted him
forgyuenes of synnes/ but also the blisse
of paradys/ sayng to hym. **A** Truly I
say to the this dape thou shalt be with
Oratio. me in paradys. **O** Mercifull Iesu
I praye the to graunte me so better re-
ceyve for my synnes before I dye/ wher
by I may obtayne of them full remys-
sion/ and also the blyss of paradys with
the worthypfull thete that hyngt at thy
ryght syde. **Pat. n. Ave maria.**

Of the wordes of Iesu commendynge
his mother to saynt Iohn. **Ca. xxi.**

I Laude and glorifie the lord Iesu
Christe for the ineffable doloure
whiche thou had hangyng on the crosse
beholdyng thy sorowfull mother stan-
dyng besyde the/ tormētēd in soule with
ineffable dolours and anguysshes for
motherly compassyon that she hade of
the/ whā she behelde the her onely sone
so pyteously extende on the crosse with-
out offence/ wounded with thousande
woundes: and fleshe taken of her vir-
ginal fleshe all to rent and torne.

And for the cruell deth whiche thou suffered of the people of whose progyns thou were borne haupng no cōsolacyon of frende/ for all were fledde fro the/ therfore thou loked to the grounde where thy dolorous mother stode if happelye she myght helpe the/ but thou had no helpe of her for she was saynte and sorrowfull. And whan thou behelde her & other that loued the standynge by her sore wepyng and waylunge/ whiche leuer wolde haue suffered that payne that thou suffered in them selfe with thynne helpe/ or to brenne in hell for cuer more than to se the so cruciate and tormented. And the sorowe that thou toke for thy mother and frendes waylunge for the: exceded all the bytternes and tribulacions that thou suffered in thy body or in thy herte/ for full tenderlye thou loued them. And thou cōmended thy mother to thy disciple saynt Iohn saynge to her. A woman beholde thy sone. ¶ Jesu I besceche the that in the dredefull houre of my deth thou: wylte cōmende me to the proteccyon of thy blessed mother that she may defende me fro the malice and power of fendes:

21.1. res
uela. ca.
deci. no.
H.

Ibidem.

Ibidem.

Oratio.

that by theyr wicked folyte they bring
me nat in to desparacion/elacion/ne fro
my fayth / but defended by her thy pas-
syon helpyng I may obteyne the toy e-
ternall. Amen. *Ps. n. Ave.*

¶ Of the thurste of Iesu on the crosse
and of his bytter drynke. *Ca. xxi.*

I Laude and glorie the lorde Iesu
Christe for the thurste thou suf-
fered on the crosse by reason of ofte and
greate effusyons of blode and torment:
but more ardentely thou thirsted oure
helth and saluacion / saynge thus : *Je-
sitio. I thurste.* And thou the foun-
tayne of the water of lyfe : tasted soure
cysel medled with bytter gal/by a spöge
therwith fulfilled & put to thy mouth/
and that thou wolde suffre and taste for
mānes trespassse/tastyng the fruyte for
bodey hym by god. ¶ For this thurste
and bitter drynke Iesu I pray the quen-
che in me the thurste of carnall concu-
pyssence and the hete of worldely delec-
tacion / and kende my desyre so to ver-
tue and to euery good werke that after
this lyfe I may be made dronke in he-

Oratio.

nen with the plenteifulnes of thy hona
and with the swete wyne of the vision
of thy godhede. Amen. *Ps nt. Aud.*

¶ Of the greate clamoure of Iesu on
the crosse. My god: my god why
haste thou forsake me.

Capitulum. xxiui.

HAude and honoure I yelde to the
lorde Iesu churste that so mysera-
bly hengeste on the crosse betwene two
threues all wounded and pyteously rent.
And for as moche as thou were best & *xi. reue.*
stronge of complexion/therefore lyfe strey- *ca. x. h.*
ued with deth in thy wounded body/for
some whyles the dolours of thy mem-
bres and synewes of thy body wounded
ascended to thy herte/whiche was mooste
freshe and virozrupte / whiche vered
the with incredyble doloure & passyon.
And some whyles the doloure descen- *Ibidem.*
ded fro the herte vnto the mēbres lacer-
ate & torne / and so deth was plunged
in the Iesu with greate bytternes/and
hangyng on the crosse in suche horrible
tormēt; thou cried to thy father with a
great voice sayng. ¶ My god/my god

Why haste thou forsake me / as though
thou sayd . O father haue mynde why
thou forsakest me in these bytter angul
shes / therfore it is that I shulde make
satisfaccion to the for the synne of man
and that I myght tourne awaye thy
wrathe fro them / and so reconciled by
me they maye synde grace before thy
face. ¶ O my father and lord I haue
fulfylled it with bytter passyon and cru
ell deth / I haue made satisfaccyon to
thy fatherly charite with the brennyng
desyre of brotherly charite / and whose
maker I was fro the begynnyng: I am
made nowe they: redemptoure and sa
uoure / and the kyngdome of heuen
whiche I posseded fro the begynnyng
by ryghtfull heyrage of a sonne / nowe
I am become man in this late tyme / &
all be sponge with myne owne blode /
that man whose brother I am become
maye possede the same kyngdome for
euermore i heritage by brotherly right.
Oratio. ¶ O swete Iesu hertely I praye the
for all the woundes of thy precious bo
dy / & for the feruent anguysshe whiche
thou suffered on the crosse to be there
as a man forsaken of god / for that god

shulde nat forsake vs eternally / and for
the bytter wepyng / whiche thou wepte
on the crosse for vs with dolefull crying
for huge bytternes of sorowes and ar-
dent desyre of charite : forsake me nat
mcke Iesu at my last ende / but receyue
me to thy mercye : and saue my soule
that thou hast bought so dere . Amen.
Pater noster. Ave maria.

Of the wordes of Iesu on the crosse
Consumatum est. Capi. xrb.

Lorde Iesu christe that arte moſte
pureſte myrrour of the holy Tri-
nite / whome I beholde now with the
inwarde eyene of my mynde / with all
myne inwarde bowelles I laude and
glorifie the / that aboute the houre of
thy deth saydest these wordes. Conſu-
matu est. as though thou sayd. Every-
thyng that hath be sayd of me by the
mouthes of holy prophetes / or figured
of me in the lawe fro the tyme of my co-
repcion vnto the houre of my deth now
is fulfilled in me. **L**orde Iesu chris-
te I pray the for the vertue of these ho-
ly wordes graunte me grace to fulfill

obediently all thy wyll in obseruacyon
of thy holy preceptes / and to orde my
lyfe after thy holy counseyles / wherby
thy passyon helpynge I may obteyne
eternall felicitye. Amen. ¶ *Ant. Ave.*

Of the expiracion of Iesu / and of
the myracles befalling in the tyme
of his deth. *Capi. xxvi.*

Redemptoure of mankynde Iesu
Christe I laude and honoure the
that whan the tyme of deth was come
thy blessed eyene appered all deedly / the
eher of thy vyfage was all waylynge
and lamentable / thy mouth opened /
thy tethe apperyng whyte / thy tongue
all bloody / thy bely cleued to thy backe /
all consumed fro moystnes as thou had
no bowelles / all thy body pale & wanne
by reason of flowynge out of blode / thy
handes and fete greatly swollen by stray
nyng and naylynge to the crosse / thy
heare and berde reed with blode & clot
ted. And than for the greate anguysh
of deth of the partye of thy manhode
thou cryed to thy father sayng. *¶ O*
father in to thy handes I betake my spi
rite. Than the virgine thy mother be

*xi. pmo
reuelati
onis bea
te B. i.
gite. ca.
x. h.*

ryng these wordes as moſte ſorrowfull
mother: all the members of her body
trembled & quoke / and euer after why-
les ſhe lyued as ofte as ſhe remembred
theſe wordes / it ſounded in her eares as
preſente and freſhe to her heryng. And
than good Jeſu whan deth came / wher
by thy herte for vyolence of doloures
ſhulde breke in ſonder all thy body trem-
bled / & a lytell lytting vp thy heed thou
enclyned it on thy ſhouldre / thy handes
withdrew them ſelfe a lytell from the
place of perforacion / and than thy fete
ſuſteyned moche of the weyght of thy
body / thy fyngers and armes ſomwhat
extended them ſelfe and ſtrongly ſtray-
ned them ſelfe vpwarde to the tree / and
with ſuche bytter doloures thy herte
broke in ſonder / and thy holy ſoule de-
parted from thy bleſſed body: and with
the godhede wente downe to hell / and
bickying vp the gates of deth: toke out
all holy ſoules whiche thou haſt thus
redemed ſettyng them in the felicitye of
Paradyſe. And in the daye of thyne aſ-
cencyon thou preſented them whome
thou haſt bought with thy precious
deth to thy holy father of heuen. And

Ibidem.

Ibidem.
I.

thou good Iesu henge on the crosse naked and so poore and nedy that thou had nat wheron to reclyne thy heede but at the laste thou reclyned it on thy sholdre for foure causes. One was that thou myght gyue a kyss to thyne espouse holy churche / and to shewe her that all the wyathe of thy father was mytygate and peacyfied by the. The seconde was to aske a reclinatory in the herte of man. The thyrde thou reclyned thy heed on thy sholdre as saynge what shulde I haue done more for the than I haue done / shewe me for I am redy yet to do it for the and to helpe the. The fourth as though thou sayd / truste verryly in me / for that thou can nat do I may do it for the. And in thy deth good Iesu creatures haupng no reason way led for the / for why : stons brake / monuments opened / and many bodyes of holy men that were deed dyd rylse. The bayle of the temple dyd breke fro the hygheste parte vnto the grounde. And the sonne as sorowynge for the : with drew his light that all the worlde was derke. O ingratitude of reasonable mā that can nat sorowe for thy passyon / for

whome thou suffered it so paynfully. **O:atio.**
For this dolorous passion and deth
Jesu I beseeche the to be mercifull to
me in the dreadfull houre of my deth / &
graunte me tyght mynde and speche to
the laste ende of my lyfe / & that I may
haue more mynde of the end of thy pas-
sion: than of the dolours and payn
that thā I shall suffre / and comendyng
my soule to thy blessed hands: thow wilt
receyue her whome thou haste bought
to the glorie that hath none ende. **Ame.**
Patet noster. Ave maria.

Of that the body of Christe henge
decd. iii. houre on the crosse / and of
the openyng of his syde with a
spere / and of certayne vty-
lities therof. **Ca. xxvii.**

Thankynges I yelde to the lord
Jesu christe for that it pleased the
to hange. iii. houre myserably decd on
the crosse / lykewyse as thou henge. iii.
houres a lyue in horrible tormentes on
the crosse / and that it pleased the to suf-
fere thy holy syde to be opened with a
spere that blode and water plenteously

ranne out. And than were the gates of
heue opened to vs / whiche fro the tyme
that Adam had sinned to that houre
were continually sparde agaynst vs.
And as our fyrst mother Eue was four-
med of the syde of Adam slepyng in pa-
radyse to our chaste mother. holy churche
the good Jesu of thy syde whiche arte
the seconde Adam hangyng deed on the
crosse was fourmed / and all the sacra-
mentes of the same our sayd good mo-
ther of thy forsaide precious wounde toke
all theyr strength & vertue. And where
as by the transgressyon of our fyrst pa-
rentes Adam and Eue all we were the
chyl dren of perdition. So by the swete
Jesu the seconde Adam by thy passyon
and the sacrament of baptyme we be
made the chyl dren of adoption. And by
the merites of the same passyon with
helpe of the sacramentes of holy chur-
che thy chaste spouse our good mother
we truste stedfastly to be the chyl dren of
saluacion. ¶ O swete Jesu heretofore I
praye the that the merites of thy pre-
cious wounde / with the helpe of the sayd
blessed sacrament may open the gates
of heuen to me that after this mortall

Oratio.

lyfe I may haue free entrynge there to
dwell with the for evermore. Amen. **A**
Paternoster. Ave maria.

Of the takynge downe of the body
of Christe fro the crosse/and of his
sepulture. Capit. xxviii.

Thankynge I yelde to the lord
Iesu christe for that thou were ta
ken downe of the crosse by the besy la
boure of thy frendes Ioseph and Richo
deme/ and thy sorowfull mother recey
ued the on her lappe with full bytter we
pyng / where thou lay as a man all to
drawen and tozne in euery membre so
pytcoussye dysfigured that thou were
more lyke a lepre than a cleane man/and
thy deede yewere all bloody/ thy mouth
solde as yse/ thyne armes were so styffe/
solde/ and spredde abroad as thou henge
on the crosse / that thy mother & frendz
aforesayd had greate busynes to bryng
the downe to thy bely / and thy wofull
mother wyped & dried thy bloody woundz
with a cloth & closed thy mouth & eyene

xi. i. res
ue. ca. x.
B.

Ibidem.

Whiche were open by deth / & this done
thy wounded deified body was tapper
in a cleue sudary and dressed with odo-
ramentes / and layde and buried in the
lowe place of the herre of the erth. &
Pater noster. Que maria.

¶ Of the glorious resurreccio of Iesu
and of his apparitions. Ca. xxix.



Thankynges I
yeld to the lord
Iesu christe that the
thyde daye dyd ryle
from deth glorified
i body and soule with
thy godhede / appe-
rynge to thy blessed
mother as we mcke-
ly may ymagine / and

also to Mary Magdalene. And thou
met with the women comyng from the
monument saynge to the. All hayle ye.
And they came to the layng handes on
thy fete / and also the same day of thy re-
surreccion thou appered to two disci-
ples goyng to Emaus / and they knewe
the in brykynge of bryde. And agayne

thou entred to thy disciples the gates
beyng mytte and sayd. Peace be to
you / I am dyede yē nat. and before the
thou dyd eate parte of a roasted fyssh / &
of a hony combe. And at the sec Tribes
riadis thou shewed thy selfe to thy disci-
ples / and bycade and fyssh whiche thou
had taken of them: thou deluynered to
them / and full frendly thou talked with
them / and specyally with Peter that
had denyed the. And after .viii. dayes
agayne thou appered to thy disciples
and gauest them thy peace. And thou
cōforted Thomas harde of belcue / by
shewyng of thy woundes to hym. Pa-
ter noster. Aue maria;

¶ Of the meruaylous Ascencion of
our lordē Iesu. Capi. xxx.

Thankynges I yelde to the lordē
Iesu chryste / for all that cuer thou
dyde fro the daye of thy glorious resur-
rection vnto the day of thy meruaylous
ascencion / for fro that daye ostentymes
thou appered to thy disciples / and to
other thy faythfull frendes / frendly cō-
fortyng the of the sorowe and heuynes
whiche they toke for the in thy passiou /

and confermyng the in thy fayth/hope/
and charite. And laste of all thou ascen-
ded on the mount of Oliuete / and lyf-
tyng vp thy haude thou gaue them the
duyne benediction / and in the syght of
all that were there thou were lyfte vp
in to heuen / where thou shewed all thy
woundes and bycroape to the syght of
thy father / and lyttinge at his ryght
syde Coomnipotent and coeterne thou
were crowned with glozy and honoure.

Oratio. O lorde Iesu chryste for the glory of
thyne ascencion gyue me grace to fo-
lowe the by grees of vertue from daye
to daye / that after this lyfe as a mem-
bre of thy mysticall bodye I maye be
knytte to the: ye heed of the same body
in heuen blyss for euermore. Amē. **¶**

Of the mysson of the holy Ghooste
on the blessed day of Penthecoste.

Capitulum. xxi.



Thankyng I yelde
to the lorde Ihesu
chryste / that after .x. dayes
of thyne ascencion sendest
downe the holy ghooste af-
ter thy promise to thy dis-
ciples / in lykenes of tona

ges of fyre brennyng / wherby they
were so illumyned with grace that with
theyr mouthes in the tongues of all na
cions they preached the lawe of thy b:ē
nyng charite / wherof all the people
meruayled. And cōfermyng the wordz
of theyr doctrine by open miracles they
conuerted innumerable people to thy
fayth / so that Peter in one day conuer
ted thre thousande from theyr erreure.

G Benyng Iesu I praye the to sende *Oratio.*
me grace of the holy ghoste / and his
swete cōsolacion in all myn weckes with
the blessed gyftes of hym / wherby I
may lede here an acceptable lyfe vnto
thy pleasure / that I may therby ob
teyne the ioye and glorie that neuer
shall haue ende. Amen. Vater noster.
Aue maria. Credo in deum.

Te deum laudamus. &c. &c.

O All ye seruants of god / vnto whose
handes this deuoute lytell treatise
shall come : if ye fynde swetnes or deuo
cion in Iesu Christe therby / laude ye
god therfore. And of your charite praye
for the Anker of London wall wretched

Symon / that to the honour of Iesu
christe / and of the virgine his mother
Mary : hath compyled this matter in
englyshe for your ghostly conforste that
vnderstande no latine.

¶ Deo gratias.

Here endeth the treatise called the
fryght of redempcion / whiche deuoute
treatyse I Rycharde vnworthye bys-
shope of London: haue studiously radde
and ouersene / and the same approue as
moche as i me is to be radde of the true
seruañtes of swete Iesu : to theyr great
cōsolacion and ghostly cōforste / and to
the merites of the deuoute father
compounder of the same.

¶ Here after foloweth the contentes
of this presente boke.

A Prayer to moue the mynde of mā
to laude god. Capitulo primo.

Laude to the holy trinite for hi selfe/
and for the creacion of heuen & erth / of
angell & man / & for his benefits. Ca. ii.

Of the myserable laps of man and of
the mercy of god shewed to hym / and of

the incarnation of **Christe**. Capit. iiii.

Of the vertue and holy lyfe of the vir-
gine **Mari** / by the whiche she deserved
to be the mother of **Christe** / and of the
Natiuite of our lord. Capit. v.

Of the dolorous Circumcision of our
lorde **Iesu**. Capit. vi.

Of the oblations of the thre holye
kynges to our lord **Iesu**. Capit. vii.

Of the presentacion of our lord **Iesu**
in to the temple / and of the Purificaci-
on of our Lady. Capit. viii.

Of the persecution of **Iesu** / & of his
fleyng in to **Egypte** / and of the holy in-
nocentes slayne of **Herode**. Capit. ix.

Of the inuencion of **Iesu** in the tem-
ple / and of his holy hyd lyfe. Capit. x.

Of the baptime of our lord **Iesu**. Ca. xi.

Of the fastynge of **Iesu** in deserte /
and of his temptacions. Capit. xii.

Of the predicacion and holsome doc-
trine of our lord **Iesu** / and of his glo-
rious sygnes / examples / and good ma-
ners / & of dyuers trybulations of hym
in this worlde. Capit. xiii.

Of the entring of our lord **Iesu** in to
Iherusalē / & of his last souper. Ca. xiiii.

Of the prayer of oure lord: made

dries on the moist of Olivete. Ca. xiiii.

C Of the captioun of our lord Iesu/ and
of his byndyng/ and howe he was pre-
sented befoze the iuges / and of his illus-
syons. Capi. xv.

C Of the clamoure of the Iewes a-
gaynst Iesu for to haue hym crucified/
and of his expoliacion and flagella-
cion. Capi. xvi.

C Of the expoliacion/illusyon/corona-
cion / and persecucions of the heed of
Iesu. Capi. xvii.

C Of the wrongfull redempnacion of
Iesu to the deith of the crosse. Ca. xviii.

C Of the beryng of the crosse to Calua-
ry/ & of the crucifieng of Iesu. Ca. xix.

C Of the blasphemies of the Iewes /
and of the prayer of Iesu on the crosse
for his enemyes. Capi. xx.

C Of the mercy of Iesu thewed to the
thefe hāging at his ryght syde. Ca. xxi.

C Of the wordes of Iesu cōmendynge
his mother to saynt Iohā. Ca. xxii.

C Of the thirste of Iesu / and of his
bitter drynke. Capi. xxiii.

C Of the greate clamoure of Iesu on
the crosse/ My god / my god why haste
thou forlaken me. Capi. xxiiii.

COf the wordes of Iesu on the crosse/
Consummatum est. Capitu.xrb.

COf the expiracion of Iesu/and of the
myracles befallynge in the tyme of his
deth. Capi.xrvi.

COf that the body of Christe henge
thre houres on the crosse deed / and of
the openynge of his syde / & of certayne
brutities therof. Capi.xrvii.

COf the takynge downe the body of
Christe from the crosse / and of his se-
pulture. Capi.xrviii.

COf the glorious resurrection of our
lorde Iesu / & of his apparicions. Ca xxix.

COf the mycrayulous Ascencion of our
lorde Iesu. Capi.xxx.

COf the mission of the holy ghoste on
the blessed day of penthecoste. Ca.xxxi.

CThus endeth the contentes
of this boke.

CImprinted by me Roberte Redman
The pere of our lorde god.

M.D.xxxi.